

1.1. The Praxis of Jesus (Pastoral Christology)

What is the source of our praxis?

Source: the gospels with their three dimensions

1. Historical documents

The gospels are the evidence or report of the historical event, only when it is said that they were historical writings it is said that they are not a biography of Jesus (name, date, place, family tree, that is, personal data), the Gospel of Matthew is the only one that reports genealogical data, although it does not report a biography. The correct expression of the Gospel is the historical event of Jesus Christ (Gospel) the good news that Jesus Christ became incarnate, died and rose again for our salvation.

2. Documents of faith

Chronological distance 40 years in the writing of the Gospels, the recipients of the Gospels are given to others: Marcos to pagans, John is not intended for anyone, Luke for Christians of pagan origin and Jews. the gospels differ, although they report the same event due to the interpretation according to the author, therefore, they are documents of faith because they are the author's interpretation.

The Gospels are pastoral documents par excellence and the exegetical experience as a whole is intended to clarify them. The exegetes affirm that we have enough information about the activity of Jesus of Nazareth. This activity reported in the Gospels as praxis can be considered as a paradigmatic pastoral action (primary model of pastoral action). We could ask ourselves, what characteristics does the action of the Church have to have? Yes according to practice of Christ.

3. Pastoral Documents

They reflect the work of God

It is God himself incarnate who acts in Jesus Christ

• They reflect the work of the people of God

The action of Christ can be called the pastoral action of Jesus, the praxis of Christ is what will indicate the pastoral action of the Church.

Pastoral identity of Jesus and his pastoral action

Under the question Who is Jesus? As for his identity as a pastoral agent, this question would be answered.

There are three aspects of Jesus of Nazareth and under this qualifying adjective of place, Jesus is said to be a concrete being that must be considered as an agent:

a) He was not a priest of the temple

Jesus is a common citizen and before the Jews one more of his clan. He was not a priest, so he was a layman who did not belong to the priestly stratum. He confronted the temple and the priesthood. I ironize the priesthood with the parable of the Samaritan and banish the vendors from the temple.

Faced with the religious affirmation that God is present in the temple, Jesus teaches that God is everywhere, but in a privileged way in the new community of disciples and in charity for the poor. Jesus prayed in the fields and on the mountains. For him there is no separation between the sacred and the religious space since everything is holy and God's creation. The new temple will be the resurrected humanity because the essence of the new people is the justice of the King.

• God is Father

• God is everywhere • Christ

prays everywhere

Pastoral action must learn to put the sacred in a specific place and the Gospel does not always have to be made from the temple since it was not the central place of evangelization. The first Christian community was likewise an itinerant community just like its Master, although Jesus is from a synagogue, not a temple (synagogues are a place to listen to the Word, they are not a place of sacrifices or purification). The church was born without a temple, the apparitions of the temples come in relation to the Eucharist with the Roman basilicas. For Christianity, Jesus is where the truth is.

Christian community, but if a community meets in the name of Jesus, although not properly with worship, Christ is also there.

b) He was not a scribe of the Law

To be a scribe, a lot of study was needed and it was possible to achieve up to the age of forty. They were the interpreters of the laws and the Word. They tried to comply with the laws to the letter and with that the people felt close to God without necessarily going to the temple.

Christ came to go against the Law and stood up to you by not respecting Saturday, he was not very respectful of the laws of purity when he touched the impure like lepers, he sat down to eat with sinners and tax collectors, ate without purifying himself, admits women into the service.

The scribes tried to live the Law to the letter, quite the opposite, to Jesus who will say that: the Law is the love of God and neighbor. The consequence of this will be that the Gospel is not moralism, regulations or legalism, it is not law in a restrictive sense.

c) Jesus was a Prophet of the Kingdom

Jesus is not presented as a prophet as such, directly in the gospels, but his ministry is presented in those traits. Given the characteristic of popular opinion, Mc 6.15 is an eschatological prophet, rejected and persecuted, who proclaims the coming of the reign of God. He is not properly a nationalist prophet.

Prophet Features:

- Vocational experience is called (this is my beloved Son)
- Misunderstanding of the prophet
- Persecution
- Martyred in Jerusalem

Christ is distinguished by being a non-nationalist prophet like Amos (they go against the people and the nation), another example like Jeremiah who warns the people of divine punishment thinking of their salvation, different from Christ who has the people as a reference.

Thus militancy, clericalism, proselytism opposes the mystery of the Kingdom, the mission of the church then is more than sacramentalization, sacraments without evangelization do not establish the Kingdom.

One of the first characteristics of the essential features of the prophet is that

- He springs from among the people
- He is a public man
- He is an inspired man (man who is in continuous contact with God)
- He is a solitary man (not isolated but rather according to his religious experience with God)
- He is a misunderstood man, persecuted and rejected

Unlike the false prophets who were hired, the prophet has a kind of special grace that clicks with his mission to conquer God's people and non-believers. Christ thus is a Prophet of the Kingdom different from all other prophets.

COMPONENTS OF THE MINISTRY

1. Proclaim the Kingdom of God

At the center of Jesus' mission is the Kingdom of God. He has come to proclaim that he is near and to accept him you have to take the step of conversion.

Some Christian denominations of sects say that Christ did not want to found another *Church* or another religion, Christ died with the awareness of being a Jew and the same of the first generation of Christians died knowing that they were Jews, Jesus did not want to found a religious group, nor did he want to found a religion other than Judaism. That is why when another woman different from her Jewish faith asks him for a miracle, he will answer: *And answering he said: It is not right to take the children's bread and throw it to the dogs (Mt 15, 16).*

The mission of Christ was first of all to give the Kingdom of heaven to the Jews. The apostolic center of Christ will then be the announcement of the Kingdom: healing of the sick, expulsion of the

demons and the preaching of the good news. The content of the Kingdom is then of universal value, promoting justice, peace and equity of the human race so that there is no longer a Jew or a foreigner due to universal values. The kingdom is Christ's obsession and goal. The church in turn has to have this north, the search for the Kingdom of Heaven.

The church arises according to ecclesiology, it is not born at Pentecost but is processual within the framework of the Father's plan of salvation.

In the synoptic gospels the evocation of the Kingdom of God is omnipresent; appears almost a hundred times in the mouth of Christ, while the church only appears twice and only in Matthew 16,18: *"And I in turn tell you that you are Peter, and on this rock I will build **my Church**, and the gates of Hades will not prevail against it."*

- This text in positive biblical theology does not justify the Church but rather the authority and figure of Pedro.
- The word church is an equivalent to the people of God, church is in Greek, not Hebrew • The Gospel of Matthew is almost a century old

Jesus promises the Kingdom of God to all, tax collectors and prostitutes, the sick, children and the poor. The Kingdom of God is for all and not judgment. God's joy is to forgive repentant sinners. Judgment will only take place at the end.

The proclamation of the Kingdom of God is addressed to all men regardless of age or social status and is referred to in the term "Salvation" (meaning Health) and this is generated by all religion. The Kingdom goes beyond the term Church in all religions. The values of the Kingdom are found in every religious denomination where the Kingdom of Heaven is proclaimed.

The Kingdom of heaven begins without a Church; in this sense, there can be a Kingdom without a Church and a Church without a Kingdom.

2. Choose Twelve (community spirit of pastoral action)

The action of Jesus and his task cannot be understood apart from the free choice of the twelve to live with him and to send them to the task of the Kingdom. They participate in your intimacy and share the meaning of your life. This means that an important component in the ministry of Christ are those chosen by him. All baptized in this way should be in this process: listening to the call and baptism in response to the call.

3. The Spirit

Harmony with the Spirit is another pillar of Jesus' action. Above all, from the Gospel of Saint Luke. It is impossible to understand the ministry of Jesus without the Spirit that guides it. The Holy Spirit is the one who guides Christ in his apostolic action at baptism and the Church at Pentecost.

4. Affection for the poor In his

Ministry, Christ reflects a clear predilection for the poor, humiliated and weak, to whom their dignity as persons and children of God is restored. For Jesus, poverty will be many things at once: a social sin when it is born from injustice, but also a requirement to enter the Kingdom, a lifestyle like his, an ideal of the Gospel, an option to follow it and above all a attitude before God (obedience), before people (service) and before material things (freedom).

ECCLESIOLOGICAL ROOTS OF PT

VATICAN COUNCIL II (1962-1965)

What originated the Second Vatican Council?

It can be said that, due to ecclesiastical lag and inertia of the same. It can be said that a dislocation was left in the face of the new cultural situations, together with the constant struggles against the world, seeing it as an enemy of the soul.

It is said of Saint John XXIII that he was chosen only momentarily thinking that there was nothing better, the profile of Saint John was similar to that of Francisco.

Reflection of various theologians (return to the sources)

"Gaudium et Spes" is the most incomplete constitution of the council 12/17/1965

Method: from human reality to theology

All the councils have been dogma and faith, the Council of Trent has the doctrine of reform. The Second Vatican Council did not deal with doctrinal and dogma issues, rather it deals with numeral 1 of this document:

*"1. **The joys and hopes, the sorrows and anxieties of the men of our time**, especially of the poor and those who suffer, are at the same time joys and hopes, sorrows and anguish of the disciples of Christ. There is nothing truly human that does not find an echo in his heart. The Christian community is made up of men who, gathered in Christ, are guided by the Holy Spirit on their pilgrimage to the Father's kingdom and have received the good news of salvation to communicate it to all. For this reason, the Church feels intimate and truly in solidarity with the human race and its history."*

The starting point of the Gaudium document then starts from a practical bone fact of reality to do theology. The previous councils are based from theology to reality, the Second Vatican Council goes from reality to theology, its method then is theological pastoral.

1. Positive feedback

- a) The triumph of an ecclesiology of communion over a legal ecclesiology b) The conception of revelation in a historical and open way at whose service the Church is c) The conception of the pastoral function of Christ, in his three offices continued throughout the Church (the church in its role as mediator does what Christ wants)
- d) The fundamental equality of every Christian in the entire Church derived from a theology baptismal
- e) The lay vocation in the apostolate and the secular character that is its own and particular, not exclusive, and that makes the laity irreplaceable members and with their own part in the mission of the church

In short, all these conciliar achievements are truly inalienable and the history of pastoral action after the CVII has shown the ability to give a **new image of the Church**.

Renewed image of the Church

Our image of the church determines our pastoral action, which is why it is necessary to clarify what its nature is. The church of Christianity (it all depends on the clergy) this church is present in two areas: in the clergy and in the people (when the people agree on everything the father says). So which Church should rule the people of God? The answer is the Church of the Second Vatican Council.

Church according to the Second Vatican Council

• It is a Church people of God

We can summarize it in:

- the transition from clergy-laity to community-ministries; • priest-celebrant at priestly assembly; • Iglesia-maza to Iglesia community; • from the salvation of the soul to the salvation of the church; • from sacred mentalization to integral evangelization; • From a Church fleeing from the world to a Church in the midst of the world.

• Pastoral ecclesiological perspective of the Second Vatican Council

Gaudium et Spes is the obligatory reference for this ecclesiological turn. The position towards the world was the starting point: **the world is autonomous and continues to be without the Church**, it is that the Church believed at one time that it had all the answers to the world, if the world needs to know something, ask us. So, what is the Church in the face of human reality? Since this is not the origin of good, nor of truth.

The posture is the dialogue with the world when in the past it had been teaching or anathemas.

Its main position is, on the one hand, respect for the autonomy of the world and for human structures and, on the other, the **commitment to the world to build its history**.

This through the theological path of the incarnation, far from any mere spiritualization or abstract reflection on the being of the Church, the incarnation in mundane realities is the only path of the mission of the Church. The Church values and carries out its mission in the real world that needs to be saved and converted into a sign of the kingdom of God.

As human realities are understood but through these same human realities, this through the incarnation, Christ taught man to save himself as a man. CVII will try to reveal the being of the Church from three references:

- Christ •
- Kingdom •
- World